

THE
Assembly's Catechism

WITH NOTES:

OR, THE *of England*
Doctrine

Shorter Catechism

Composed by the

ASSEMBLY of DIVINES

AT

WESTMINSTER:

WITH

A brief Explication of the more difficult Words and Phrases contained in it, for the Instruction of Youth.

Taken out of the larger Book of *Prayers and Catechisms* for Childhood and Youth.

By I. WATTS, D. D.

The THIRD EDITION.

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Abridged Edition
 WITH NOTES
 BY
 J. H. W. L. S. J.
 Abridged Edition
 OF DIVINES
 IN THE WEST:



This book is more than
 a hundred years old
 and is now in the
 hands of the
 University of Toronto

Taken out of the
 book of the
 University of Toronto

D. D. D.
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T H E P R E F A C E.

I N the *Discourse* which I have written concerning *Catechisms*, and the *best Methods of composing them*, I think it is made sufficiently evident that this Catechism, framed by the *Assembly of Divines*, as comprehensive and as valuable as it is in itself, yet is by no means the fittest for the Instruction of Children in their youngest Years; but I have here proposed it for the Use of those that arrive at twelve or fourteen Years of Age, when by learning the shorter and easier Forms of Instruction which I have published, they are better prepared to enter into the deep Things of God which are treated of in this Catechism.

In copying it out I have not added the Scriptures which are usually set to support every Answer: This would have considerably enlarged the Bulk of the Book, and the Book itself with the Proofs of Scripture is to be purchased any where at an easy Rate. The *Creed*

and the *Lord's Prayer* stand at the End of it; but there was no need to print the *Ten Commandments* over again, they being all so expressly contained in the Catechism itself.

As for the explaining Notes which are added at the End of most of the Answers, I hope I have observed the Rules which I proposed in my *Discourse of Catechisms*, and I need not repeat them here.

But one Thing I think it needful to say, and that is, that I have endeavour'd to explain the Words and Phrases, which are capable of different Constructions, in so inoffensive and Catholick a Sense, that I persuade myself scarce any Member of that venerable *Assembly* would deny it if they were now living, and which, I hope, will render it more acceptable to the greatest Part of Christians, who make use of this Catechism.

Some Persons, perhaps, may think I have explained too many Words, and those which were well enough known, such as *chief End* in the first *Question*, and the like: But I have been informed of one Child who was asked, What the *chief End of Man* was, and he answered,

swered, *His Head*. Another being asked the same Question, answered *Death*; neither of them taking in the true Idea or Meaning of the Words: And to avoid such Mistakes I have explained this and such like Words here.

Others may imagine that many more Words should have been explained which I have omitted, and the Explications of all should have been larger and plainer; I grant it should be so, if I had designed them for young Children of 5, 6 or 7 Years old; but then what a bulky Catechism would this be for Infants? Whereas, since I propose this Catechism only to Youth of 12 or 14, I hope the Words which I have explained are sufficient for that Age.

I would only take Notice farther, that though I have not thrown these Explications of the Words into *Questions* and *Answers*, yet when Parents or Teachers make use of it for the Instruction of Youth, 'tis a very easy Matter for them to ask, *What is such a Thing?* or, *What is the Meaning of such and such a Term* which is explained, and which is written in the *Italick* Letter? and the Child should make Answer.

according to what is written in the *Roman* Letter.

It is necessary also that I should add concerning this Catechism, what is said concerning the former Catechisms which I have composed for younger Children, *viz.* that they should be put upon reading it often with these *Notes* which explain the Words, while they are learning the former Catechisms by heart, and before they come to learn this as their appointed Task. By this means they will know the Meaning of many Words which are used in Scripture and in Sermons more early, and understand their Bible the better, as well as be better prepared to commit this Catechism to their Memory when they have learnt the others.

If the Great God shall please to favour this small Labour of mine in the Exposition of this useful Catechism, perhaps it may serve for the Instruction of some Fathers and Mothers as well as Children; and that at a smaller Expence of the Purchase, and much less Labour of the Memory than any other Exposition which I have either seen or read; and to this End I humbly entreat the Divine Blessing may attend it.

A



A

CATECHISM

Proper for YOUTH at 12 or 14 Years of Age, composed by the Reverend ASSEMBLY of DIVINES, with the more difficult Words explained under each Answer.

I. Question. **W**HAT is the chief End of Man?

Answer. Man's chief End is to glorify God, and to enjoy him for ever.

Chief End. The chief Design for which Man was made, and which Man should chiefly seek after.

To glorify God. To do him Honour as the most glorious and most excellent Being.

To enjoy God. To rejoice in his Presence and in his Love.

2. Q. What Rule hath God given to direct us how we may glorify and enjoy him?

A. The Word of God (which is contained in the Scriptures of the Old and New

8 *The Assembly's Catechism*

New Testament) is the only Rule to direct us how we may glorify and enjoy him.

Scriptures. Holy Writings.

Old and New Testament. The two Parts of Scripture, which might as properly be called the Old and New Covenant, or the Law and the Gospel.

3. Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what Man is to believe concerning God, and what Duty God requires of Man.

Principally. Chiefly.

4. Q. *What is God?*

A. God is a Spirit, infinite, eternal and unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.

A Spirit. A Being that has Understanding and Will, but no Shape nor Parts, nor can be seen with the Eyes.

Infinite. Without Bounds.

Eternal. Without Beginning or Ending.

5. Q. *Are there more Gods than one?*

A. There is but one only, the Living and True God.

6. Q. *How many Persons are there in the Godhead?*

A. There are three Persons in the Godhead, the Father, the Son, and the

the Holy Ghost; and these three are one God, the same in Substance, equal in Power and Glory.

Three Persons in the Godhead. Three to whom the personal Terms *I, Thou,* and *He,* are applied, and yet the one true *Godhead* is ascribed to each of them.

7. Q. *What are the Decrees of God?*

A. The Decrees of God are his eternal Purpose, according to the Counsel of his Will, whereby for his own Glory he hath fore-ordained whatsoever comes to pass.

Fore-ordained whatsoever comes to pass. Appointed to bring to pass all that is good, and to permit what is Evil.

8. Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the Works of Creation and Providence.

Execute. Fulfill or bring to pass.

9. Q. *What is the Work of Creation?*

A. The Work of Creation is God's making all Things of Nothing, by the Word of his Power, in the Space of six Days, and all very good.

The Word of his Power. His powerful Word.

10. Q. *How did God create Man?*

A. God created Man, Male and Female, after his own Image, in Knowledge, Righteousness and Holiness, with Dominion over the Creatures.

Male.

10 *The Assembly's Catechism*

Male and Female. Man and Woman.

The Image of God. Likeness to God.

11. *Q. What are God's Works of Providence?*

A. God's Works of Providence are his most holy, wise and powerful preserving and governing all his Creatures, and all their Actions.

12. *Q. What special Act of Providence did God exercise towards Man in the Estate wherein he was created?*

A. When God had created Man, he entred into a Covenant of Life with him, upon Condition of perfect Obedience, forbidding him to eat of the Tree of Knowledge of Good and Evil upon Pain of Death.

Covenant of Life upon Condition of perfect Obedience. A Promise to bestow everlasting Life if Man continued to obey God perfectly without Sinning.

Tree of Knowledge of Good and Evil. A Tree in the Garden of Eden so called, because by eating of it contrary to the Command of God, Adam knew what Good he had lost, and what Evil he had brought upon himself.

13. *Q. Did our first Parents continue in the Estate wherein they were created?*

A. Our first Parents being left to the Freedom of their own Will, fell from the Estate wherein they were created by sinning against God.

14. *Q.*

14. Q. *What is Sin?*

A. Sin is any Want of Conformity unto, or Transgression of the Law of God.

Conformity to the Law. Being and doing what the Law requires.

Transgression of the Law. Being or doing what the Law forbids.

15. Q. *What was the Sin whereby our first Parents fell from the Estate wherein they were created?*

A. The Sin whereby our first Parents fell from the Estate wherein they were created, was their eating the forbidden Fruit.

16. Q. *Did all Mankind fall in Adam's first Transgression?*

A. The Covenant being made with Adam, not only for himself, but for his Posterity, all Mankind descending from him by ordinary Generation, sinned in him, and fell with him in his first Transgression.

Covenant. See A. 12.

Posterity. Children and Grand-Children, and all that proceed from them.

Descending from him by ordinary Generation. Proceeding or coming from him according to the common course of Nature.

17. Q. *Into what Estate did the Fall bring Mankind?*

A. The

12 *The Assembly's Catechism*

A. The Fall brought Mankind into an Estate of Sin and Misery.

The Fall. Adam's Sin is so called, because he fell from the Favour of God, by falling from his Obedience to him.

18. *Q. Wherein consists the Sinfulness of that Estate whereinto Man fell?*

A. The Sinfulness of that Estate whereinto Man fell, consists in the Guilt of Adam's first Sin, the want of original Righteousness, and the Corruption of his whole Nature, which is commonly called original Sin, together with all actual Transgressions which proceed from it.

Guilt of Adam's first Sin. This must at least signify our Interest in that Sin so far as to be justly exposed to Pain and Sorrow on the Account of that Sin.

Original Righteousness. The good Inclinations that belonged to Man in his first Estate as God created him.

Original Sin. Evil Inclinations which are born with every Child of Adam since the Fall.

Transgression. See A. 14.

19. *Q. What is the Misery of that Estate whereinto Man fell?*

A. All Mankind by their Fall lost Communion with God, are under his Wrath and Curse, and so made liable to all Miseries in this Life, to Death itself, and to the Pains of Hell for ever.

Cons-

Communion with God. Friendly converse with him, and receiving Blessings from him.

Curse of God. When a Creature is devoted or given up to Pain, or Shame, or Death, by God himself.

20. Q. Did God leave all Mankind to perish in the Estate of Sin and Misery?

A. God having out of his mere good Pleasure, from all Eternity elected some to everlasting Life, did enter into a Covenant of Grace to deliver them out of the Estate of Sin and Misery, and to bring them into an Estate of Salvation, by a Redeemer.

Eternity. Before Time began.

Elected. Chose.

Covenant of Grace. The merciful Appointment or Agreement of God to save Men; called also, The New Covenant, or the Gospel.

Salvation. Deliverance of Men from Hell, and bringing them to Heaven.

Redeemer. One that frees from Bondage and Misery by paying a Price, or by an Act of Power.

21. Q. Who is the Redeemer of God's Elect?

A. The only Redeemer of God's Elect is the Lord Jesus Christ, who being the eternal Son of God became Man, and so was, and continues to be God and Man in two distinct Natures, and one Person for ever.

14 *The Assembly's Catechism*

God's Elect. Those whom God has chosen for his own People.

Jesus. A Saviour.

Christ. Anointed or appointed of God.

22. Q. *How did Christ, being the Son of God, become Man?*

A. Christ the Son of God became Man, by taking to himself a true Body, and a reasonable Soul, being conceived by the Power of the Holy Ghost, in the Womb of the Virgin Mary, and born of her, yet without Sin.

23. Q. *What Offices doth Christ execute as our Redeemer?*

A. Christ as our Redeemer executeth the Offices of a Prophet, of a Priest, and of a King, both in his Estate of Humiliation and Exaltation.

The Offices of Christ. The special Works or Businesses which God appointed him to perform.

Execute. See *A.* 8. Fulfill or perform.

Redeemer. See *A.* 20.

Humiliation and Exaltation. See *A.* 27, and 28.

24. Q. *How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the Will of God for our Salvation.

To reveal. To make known what was hidden.

Salvation. See A. 20.

25. Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering up himself a Sacrifice to satisfy Divine Justice, and reconcile us to God, and in making continual Intercession for us.

A Sacrifice. Some living Creature slain, and offered up to God to answer for some Offence committed against him.

To satisfy Divine Justice. To answer for the Dishonour which the Sin of Man hath done to the Authority and Justice of God as a Governor.

To reconcile. To make Friends; to bring Man into the Favour of God again.

Intercession. Pleading or praying for another.

26. Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our Enemies.

Subduing us to himself. Bringing our Souls to the Obedience of Christ.

Note, *I wish there had been something added here concerning Christ's Office as an Example or Pattern of Holiness.*

27. Q. *Wherein did Christ's Humiliation consist?*

16 *The Assembly's Catechism*

A. Christ's Humiliation consisted in his being born, and that in a low Condition, made under the Law, undergoing the Miseries of this Life, the Wrath of God, and the cursed Death of the Cross, in being buried, and continuing under the Power of Death for a Time.

The cursed Death of the Cross. So called, because it is written, *Cursed is every one that is hanged on a Tree*, Gal. iii. 13. Deut. xxi. 23. *i. e.* Devoted to Shame as well as to Death.

28. Q. *Wherein consisteth Christ's Exaltation?*

A. Christ's Exaltation consisteth in his rising again from the Dead on the third Day, ascending up into Heaven, in sitting at the right Hand of God the Father, and in coming to judge the World at the last Day.

Sitting at the right Hand of God. Having Power and Authority over all Things given him by God the Father.

29. Q. *How are we made Partakers of the Redemption purchased by Christ?*

A. We are made Partakers of the Redemption purchased by Christ by the effectual Application of it to us by his Holy Spirit.

Redemption. Deliverance from Sin and Misery.

Effectual Application of the Redemption of Christ.
The powerful conveying of the Benefits of this Redemption to us.

30. Q. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applieth to us the Redemption purchased by Christ by working Faith in us, and thereby uniting us to Christ in our effectual Calling.

Faith. Trust in Christ, or receiving him as proposed to us in the Gospel. See A. 86.

Uniting us to Christ. Making us one with Christ, as the Head and Members are one.

31. Q. *What is effectual Calling?*

A. Effectual Calling is the Work of God's Spirit, whereby convincing us of our Sin and Misery, enlightning our Minds in the Knowledge of Christ, and renewing our Wills, he doth persuade and enable us to embrace Jesus Christ freely offer'd to us in the Gospel.

To convince us. To make us sensible.

Renewing our Wills. Changing our old sinful Inclinations, and giving us new and holy Inclinations.

Embrace Jesus Christ. To receive him in all his Offices, as our Prophet, our Priest, and our King, &c.

Gospel. The Covenant of Grace, or the Proposal of Pardon and eternal Life to Sinners, or the Promise of it to those who repent and believe in Christ.

18 *The Assembly's Catechism*

32. Q. *What Benefits do they that are effectually called, partake of in this Life?*

A. They that are effectually called do in this Life partake of Justification, Adoption, Sanctification, and the several Benefits which in this Life do either accompany or flow from them.

To justify. To pardon Sin, and receive a Person into the Favour of God as though he were Righteous.

To adopt. To take one that is a Stranger to be a Son.

To sanctify. To make our sinful Nature holy.

Benefits. Privileges, Blessings.

33. Q. *What is Justification?*

A. Justification is an Act of God's Free Grace, wherein he pardoneth all our Sins, and accepteth us as righteous in his Sight, only for the Righteousness of Christ imputed to us, and received by Faith alone.

Free Grace. Free and undeserved Favour.

Imputed to us. Reckon'd to our Account and Advantage.

34. Q. *What is Adoption?*

A. Adoption is an Act of God's Free Grace, whereby we are received into the Number, and have a Right to all the Privileges of the Sons of God.

35. Q. *What is Sanctification?*

A. San-

A. Sanctification is the Work of God's Spirit, whereby we are renewed in the whole Man after the Image of God, and are enabled more and more to die unto Sin, and live unto Righteousness.

Whole Man. Our Thoughts, Memory, Will, Affections, and all our Faculties.

The Image of God. i. e. The Likeness of his Holiness.

To die unto Sin. To forsake Sin in Heart and Life.

To live unto Righteousness. To follow after Righteousness in Heart and Life.

36. Q. What are the Benefits which in this Life do accompany, or flow from Justification, Adoption, and Sanctification?

A. The Benefits which in this Life do accompany or flow from Justification, Adoption and Sanctification, are Assurance of God's Love, Peace of Conscience, Joy in the Holy Ghost, Increase of Grace, and Perseverance therein to the End.

Conscience. That Faculty of the Soul whereby we pass a Judgment concerning our good or evil Actions.

Joy in the Holy Ghost. Holy Rejoicing wrought in us by the Spirit of God.

Increase of Grace. Growing in Holiness.

Perseverance. Continuance.

37. Q. What Benefits do Believers receive from Christ at their Death?

A. The

A. The Souls of Believers are at their Death made perfect in Holiness, and do immediately pass into Glory, and their Bodies being still united to Christ, do rest in their Graves, till the Resurrection.

Glory. State of Honour and Happiness in Heaven.

United to Christ. i. e. As the Members are reckon'd one with the Head.

The Resurrection. Rising from the Dead at the last Day.

38. Q. *What Benefits do Believers receive from Christ at the Resurrection?*

A. At the Resurrection, Believers being raised up in Glory, shall be openly acknowledged, and acquitted in the Day of Judgment, and made perfectly blessed in the full enjoying of God, to all Eternity.

Believers. Those who receive Christ in his Offices, or trust in him as a Prophet, a Priest, and a King.

Acknowledged. Owned for the Children of God.

Acquitted. Freed from all Charges of Sin.

Enjoy God. See Answ. I.

To all Eternity. Without End.

39. Q. *What is the Duty which God requireth of Man?*

A. The Duty which God requireth of Man, is Obedience to his revealed Will.

40. Q. *What did God at first reveal to Man for the Rule of his Obedience?*

A. The Rule which God at first revealed to Man for his Obedience, was the moral Law.

Moral Law. The Law which directs our Manners, or our Duty to God and Man, and is a Rule for all Mankind.

41. Q. *Where is the moral Law summarily comprehended?*

A. The moral Law is summarily comprehended in the Ten Commandments.

Summarily comprehended. Contained in short.

42. Q. *What is the Sum of the Ten Commandments?*

A. The Sum of the Ten Commandments is to love the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind, and our Neighbour as ourselves.

To love our Neighbours as ourselves. To do to others as we think they ought to do to us in the like Case.

43. Q. *What is the Preface to the Ten Commandments?*

A. The Preface to the Ten Commandments is in these Words, *I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the House of Bondage.*

Preface.

22 *The Assembly's Catechism*

Preface. One or more Sentences which go before to bring in something else afterwards.

Egypt, the House of Bondage. The Land where the Israelites were made Bondmen or Slaves.

44. Q. *What doth the Preface to the Ten Commandments teach us?*

A. The Preface to the Ten Commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments.

Redeemer. See *Ans.* 20.

45. Q. *Which is the first Commandment?*

A. The first Commandment is, (*Thou shalt have no other Gods before me.*)

46. Q. *What is required in the first Commandment?*

A. The first Commandment requireth us to know, and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

47. Q. *What is forbidden in the first Commandment?*

A. The first Commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God, and the giving that Worship and Glory to any other, which is due to him alone.

Glorify

Glorify God. See Ans. 1. *Q. 48. What are we especially taught by these Words (before me) in the first Commandment?*

A. These Words (before me) in the first Commandment, teach us, that God who seeth all Things, taketh notice of, and is much displeased with the Sin of having any other God.

49. Q. Which is the second Commandment?

A. The second Commandment is, (Thou shalt not make unto thee any graven Image, or the Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth: Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shewing Mercy unto Thousands of them that love me, and keep my Commandments.)

Graven Image. The Likeness of any Thing fashioned with a Tool, in order to worship it.

Jealous. Highly concerned for his own Honour.

Visiting the Iniquities. Punishing the Sins.

50. Q. What is required in the second Commandment?

A. The

24 The Assembly's Catechism

A. The second Commandment requireth the receiving, observing, and keeping pure and entire all such religious Worship and Ordinances, as God hath appointed in his Word.

Ordinants. Appointments of God.

Pure. Without Mixture of the Inventions of Men.

Entire. Without omitting any Part of what God has appointed.

51. Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping of God by Images, or any other way not appointed in his Word.

Images. The Resemblance of any Thing made by Engraving, Painting, or Carving, or casting in a Mould, or any other way whatsoever.

52. Q. What are the Reasons annexed to the second Commandment?

A. The Reasons annexed to the second Commandment, are God's Sovereignty over us, his Propriety in us, and the Zeal he hath for his own Worship.

Annexed. Joined.

Sovereignty. Highest Dominion and Authority.

Propriety. Chief Right to any Thing, or special Interest in it.

Zeal. Warm Concern.

53. Q.

53. Q. Which is the third Commandment?

A. The third Commandment is, (Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.)

Take God's Name in vain. Use it in a trifling Manner without Seriousness.

Not hold him guiltless. Condemn and punish him.

54. Q. What is required in the third Commandment?

A. The third Commandment requireth the holy and reverent Use of God's Names, Titles, Attributes, Ordinances, Words, and Works.

Reverent Use. Using with holy Fear.

Names of God. Such as, God, Lord, Jehovah, &c.

Titles of God. Such as, Lord of Hosts, Holy One of Israel, God and Father of our Lord Jesus Christ.

Attributes. The Perfections and Properties of God: such as Truth, Holiness, Goodness, &c.

Ordinances. See Answ. 50.

55. Q. What is forbidden in the third Commandment?

A. The third Commandment forbiddeth all profaning or abusing of any Thing whereby God makes himself known.

26 *The Assembly's Catechism*

Profaning or abusing. Using it for any trifling or sinful Purposes, or casting any Dishonour upon it.

56. *Q. What is the Reason annexed to the third Commandment?*

A. The Reason annexed to the third Commandment is, that however the Breakers of this Commandment may escape Punishment from Men, yet the Lord our God will not suffer them to escape his righteous Judgment.

57. *Q. Which is the fourth Commandment?*

A. The fourth Commandment is, (*Remember the Sabbath-day to keep it holy, six Days shalt thou labour and do all thy Work, but the seventh Day is the Sabbath of the Lord thy God, in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor the Stranger that is within thy Gates: For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day; wherefore the Lord blessed the Sabbath-Day, and hallowed it.*

Sabbath Day. The Day of holy Rest.

Hallowed. Sanctified or set apart for holy Uses.

58. *Q. What is required in the fourth Commandment?*

A. The

A. The fourth Commandment requireth the keeping holy to God such set Times as he hath appointed in his Word, expressly one whole Day in seven to be an holy Sabbath to himself.

59. *Q. Which Day of the Seven hath God appointed to be the weekly Sabbath?*

A. From the Beginning of the World to the Resurrection of Christ, God appointed the seventh Day of the Week to be the weekly Sabbath, and the first Day of the Week ever since, to continue to the End of the World, which is the Christian Sabbath.

Resurrection of Christ. His rising from the Dead.

Christian Sabbath. Day of Rest for Christians from worldly Business and Pleasure, and the Day of the publick Worship of God thro' Christ.

60. *Q. How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by an holy resting all that Day, even from such worldly Employments and Recreations, as are lawful on other Days, and spending the whole Time in the publick and private Exercises of God's Worship, except so much as is to be taken up in the Works of Necessity and Mercy.

28 *The Assembly's Catechism*

Sanctified. Used or spent in a holy Manner.

Employment and Recreation. Business and Sport.

Works of Necessity. Eating, Drinking, taking care of Health, feeding of Cattle, &c.

Works of Mercy. Doing Kindness to the Sick, the Miserable, the Helpless.

61. Q. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the Omission, or careless Performance of the Duties required, and the profaning the Day by Idleness, or doing that which is in itself sinful, or by unnecessary Thoughts, Words or Works, about worldly Employments and Recreations.

Omission. The not performing.

Profaning. See *Ans.* 55.

62. Q. *What are the Reasons annexed to the fourth Commandment?*

A. The Reasons annexed to the fourth Commandment are, God's allowing us six Days of the Week for our own Employments, his challenging a special Propriety in the seventh, his own Example, and his blessing the Sabbath-Day.

Challenging. Laying Claim to.

Propriety. See *Ans.* 52.

Blessing the Sabbath. Appointing it to be a blessed Time, or a Day wherein Men shall be blessed.

63. Q.

63. Q. *Which is the fifth Commandment?*

A. The fifth Commandment is, (*Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.*)

Honour thy Father and thy Mother. Esteem, obey them, and maintain them if needful.

64. Q. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preserving the Honour, and performing the Duties belonging to every one in their several Places and Relations, as Superiors, Inferiors, or Equals.

Superiors. Those that are above us, as Parents, Masters, Rulers.

Inferiors. Those that are below us, as Sons, Daughters, Servants.

Equals. Those that are of our own Rank, as Brothers, Sisters, Neighbours.

65. Q. *What is forbidden in the fifth Commandment?*

A. The fifth Commandment forbiddeth the neglecting of, or doing any Thing against the Honour and Duty which belongeth to every one in their several Places and Relations.

Neglecting the Honour. Not giving, or not paying due Respect.

30 *The Assembly's Catechism*

66. Q. *What is the Reason annexed to the fifth Commandment?*

A. The Reason annexed to the fifth Commandment is, a Promise of long Life and Prosperity (as far as it shall serve for God's Glory, and their own Good) to all such as keep this Commandment.

Prosperity. Happiness in this World, or the Blessings of this Life.

67. Q. *Which is the sixth Commandment?*

A. The sixth Commandment is, (Thou shalt not kill.)

68. Q. *What is required in the sixth Commandment?*

A. The sixth Commandment requireth all lawful Endeavours to preserve our own Life, and the Life of others.

69. Q. *What is forbidden in the sixth Commandment?*

A. The sixth Commandment forbiddeth the taking away of our own Life, or the Life of our Neighbour unjustly, and whatsoever tendeth thereunto.

Unjustly. Without just and good Reason.

70. Q. *Which is the seventh Commandment?*

A. The

A. The seventh Commandment is,
(*Thou shalt not commit Adultery.*)

71. Q. *What is required in the seventh Commandment ?*

A. The seventh Commandment requireth the Preservation of our own, and our Neighbour's Chastity, in Heart, Speech, and Behaviour.

Chastity. Modesty, Freedom from Lust or sinful Desire.

72. Q. *What is forbidden in the seventh Commandment ?*

A. The seventh Commandment forbiddeth all unchaste Thoughts, Words and Actions.

Unchaste. Immodest, wanton, unclean.

73. Q. *Which is the eighth Commandment ?*

A. The eighth Commandment is,
(*Thou shalt not steal.*)

74. Q. *What is required in the eighth Commandment ?*

A. The eighth Commandment requireth the lawful procuring and furthering the Wealth, and outward Estate of ourselves and others.

75. Q. *What is forbidden in the eighth Commandment ?*

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly

32 *The Assembly's Catechism*

justly hinder our own, or our Neighbour's Wealth or outward Estate.

76. Q. *Which is the ninth Commandment?*

A. The ninth Commandment is, *(Thou shalt not bear false Witness against thy Neighbour.)*

77. Q. *What is required in the ninth Commandment?*

A. The ninth Commandment requireth the maintaining and promoting of Truth between Man and Man, and of our own, and our Neighbour's good Name, especially in Witness-bearing.

Maintaining and promoting of Truth. Preserving Truth and carrying it on.

78. Q. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment forbiddeth whatsoever is prejudicial to Truth, or injurious to our own, or our Neighbour's good Name.

Prejudicial, injurious. Hurtful.

79. Q. *Which is the tenth Commandment?*

A. The tenth Commandment is, *(Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant,*

servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbour's.)

Coveting. Sinful or unreasonable Desire.

80. Q. *What is required in the tenth Commandment?*

A. The tenth Commandment requireth full Contentment with our own Condition, with a right and charitable Frame of Spirit towards our Neighbour, and all that is his.

Contentment. A quiet and easy Temper of Mind in our own State.

Charitable. Loving or bearing good Will to another.

81. Q. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all Discontentment with our own Estate, envying or grieving at the Good of our Neighbour, and all inordinate Motions and Affections to any Thing that is his.

Discontentment. A Temper of Mind unquiet or uneasy in our own State.

To envy. To be uneasy at another's Welfare.

Inordinate Motions and Affections. Unreasonable and ungovern'd Desires and Wishes.

82. Q. *Is any Man able perfectly to keep the Commandments of God?*

A. No mere Man since the Fall is able in this Life perfectly to keep the Com-

34 *The Assembly's Catechism*

Commandments of God, but daily doth break them in Thought, Word and Deed.

83. *Q. Are all Transgressions of the Law equally heinous?*

A. Some Sins in themselves, and by reason of several Aggravations, are more heinous in the Sight of God than others.

Heinous. Hateful.

Aggravation. That which makes an Offence more grievous and faulty.

84. *Q. What doth every Sin deserve?*

A. Every Sin deserveth God's Wrath and Curse, both in this Life and that which is to come.

Curse. See *Answ.* 19.

85. *Q. What doth God require of us, that we may escape his Wrath and Curse due to us for Sin?*

A. To escape the Wrath and Curse of God due to us for Sin, God requireth of us Faith in Jesus Christ, Repentance unto Life, with the diligent Use of all the outward Means, whereby Christ communicateth to us the Benefits of Redemption.

Faith. See *Answ.* 30, and 86.

Repentance unto Life. Such Sorrow for Sin, such Hatred of it, and forsaking it, as is necessary to eternal Life. See *Answ.* 87.

Communicate. Give or bestow.

Benefits

Benefits of Redemption. Blessings of the Gospel procured by Christ. See *Ans. 32.*

86. Q. *What is Faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving Grace, whereby we receive, and rest upon him alone for Salvation, as he is offered to us in the Gospel.

Saving Grace. Principle or Temper in the Heart which is given us by the Favour of God, and ends in the Saving of the Soul.

As he is offered to us in the Gospel, i. e. As a Prophet, as a Priest, as a King, as an Example, &c.

87. Q. *What is Repentance unto Life?*

A. Repentance unto Life is a saving Grace, whereby a Sinner out of a true Sense of his Sin, and Apprehension of the Mercy of God in Christ, doth with Grief and Hatred of his Sin turn from it unto God, with full Purpose of, and Endeavours after new Obedience.

Apprehension. Perceiving, knowing.

Mercy of God in Christ. Mercy which is promised to us, or which God bestows on us for the Sake of Christ.

88. Q. *What are the outward Means whereby Christ communicateth to us the Benefits of Redemption?*

A. The

36 *The Assembly's Catechism*

A. The outward and ordinary Means whereby Christ communicateth to us the Benefits of Redemption, are his Ordinances, especially the Word, Sacraments and Prayer, all which are made effectual to the Elect for Salvation.

Ordinances. See *Answ.* 50.

Sacraments. See *Answ.* 92.

Elect. See *Answ.* 20, 21.

Effectual. Powerful.

89. Q. *How is the Word made effectual to Salvation?*

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectual Means of convincing and converting Sinners, and of building them up in Holiness and Comfort through Faith unto Salvation.

To convince Sinners. To make them know and believe their Sin and Danger, and the Way of Salvation.

Convert Sinners. Turn their Hearts to love God and trust in Christ.

Build them up. Make them increase.

90. Q. *How is the Word to be read and heard, that it may become effectual to Salvation?*

A. That the Word may become effectual to Salvation, we must attend thereunto with Diligence, Preparation, and

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and Prayer, receive it with Faith, and Love, lay it up in our Hearts, and practise it in our Lives.

Preparation. Endeavouring to put the Heart in a right Frame.

Faith. Belief.

91. Q. *How do the Sacraments become effectual Means of Salvation?*

A. The Sacraments become effectual Means of Salvation, not from any Virtue in them, or in him that doth administer them, but only by the Blessing of Christ, and the Working of his Spirit in them that by Faith receive them.

Virtue. Sufficient Power.

Administer. Perform or distribute by way of Office.

Blessing of Christ. Christ's powerful Influence for our Good.

92. Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance instituted by Christ, wherein by sensible Signs Christ and the Benefits of the new Covenant are represented, sealed and applied to Believers.

Instituted. Appointed, commanded.

Sensible Signs. Marks or Tokens that are perceived by the Senses, viz. Seeing, Feeling, Tasting.

New Covenant. The Covenant of Grace, or the Gospel.

D

Repre-

38 *The Assembly's Catechism*

Represented. Set forth in a lively Manner as in a Picture or Resemblance.

Sealed. Confirmed and assured to us, as the Possession of a House or Land is made sure to a Person by a Seal set to a Writing.

Apply'd. Convey'd or given.

Believers. Those who trust in Christ, or have Faith in him.

93. Q. *What are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament are Baptism and the Lord's Supper.

New Testament. Gospel, or Covenant of Grace. See *Ans. 2.*

94. Q. *What is Baptism?*

A. Baptism is a Sacrament, wherein the washing with Water in the Name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the Benefits of the Covenant of Grace, and our Engagement to be the Lord's.

Ingrafting into Christ. Our Entrance into Christianity, or Union to Christ.

Benefits of the Covenant of Grace. See *Ans. 32.*

To be the Lord's. To be entirely given up to the Service of Christ, and to his Disposal.

95. Q. *To whom is Baptism to be administered?*

A. Baptism is not to be administered to any who are out of the visible Church

'till

'till they profess their Faith in Christ and Obedience to him; but the Infants of such as are Members of the visible Church are to be baptized.

Administer. See *Answ.* 91.

Visible Church. All that profess the true Religion with their Lips, and openly practise it in their Life, are the Members which make up the visible Church.

'Tis called *visible*, because 'tis to be seen by Men, whereas the *Invisible Church* is made up of those who have true Religion in the Heart, which God only knows and sees.

96. Q. *What is the Lord's Supper?*

A. The Lord's Supper is a Sacrament, wherein by giving and receiving Bread and Wine according to Christ's Appointment, his Death is shew'd forth, and the worthy Receivers are not after a corporal and carnal Manner, but by Faith are made Partakers of his Body and Blood, with all his Benefits, to their spiritual Nourishment and Growth in Grace.

Worthy Receivers. Those who are fit to receive the Lord's Supper, and do receive it in a right Manner.

Corporal. Bodily.

Carnal. Fleshly.

Partakers of his Body and Blood. United to Christ, and Partakers of the Blessings procur'd by his Death.

40 *The Assembly's Catechism*

Spiritual Nourishment and Growth in Grace.
The Soul's Increase or Improvement in Holiness.

97. Q. *What is required to the worthy Receiving of the Lord's Supper?*

A. It is required of them who would worthily partake of the Lord's Supper, that they examine themselves of their Knowledge to discern the Lord's Body, of their Faith to feed upon him, of their Repentance, Love, and new Obedience, lest coming unworthily, they eat and drink Judgment to themselves.

Worthily partake. Eat and drink of the Bread and Wine with a Heart prepar'd for it.

To discern the Lord's Body. To know and consider that the Bread and Wine represent the Body and Blood of Christ.

To feed upon Christ by Faith. To derive Blessings from him by trusting in him.

Unworthily. Without any fit Temper of Mind.

Eat and drink Judgment. Expose themselves to the Displeasure of God by eating and drinking the Bread and Wine unworthily.

98. Q. *What is Prayer?*

A. Prayer is an Offering up of our Desires to God for Things agreeable to his Will in the Name of Christ, with Confession of our Sins, and thankful Acknowledgment of his Mercies.

In the Name of Christ. Hoping to obtain Mercy for the Sake of Christ.

99. Q. *What Rule hath God given for our Direction in Prayer?*

A. The

A. The whole Word of God is of use to direct us in Prayer, but the special Rule of Direction is that Form of Prayer which Christ taught his Disciples, commonly called, *The Lord's Prayer*.

Note, It were to be wished that the Reverend Authors had declared this Form of Prayer not to be so complete a Pattern for Christians in all Ages, since *Christ* did not here teach his Disciples to pray in his Name, as he did afterward. See *John* xvi. 23, 24.

100. Q. *What doth the Preface of the Lord's Prayer teach us?*

A. The Preface of the Lord's Prayer, which is, (*Our Father, which art in Heaven*) teacheth us to draw near to God with all holy Reverence and Confidence, as Children to a Father able and ready to help us, and that we should pray with and for others.

Preface. See *Answ.* 43.

Reverence and Confidence. Fear and Hope.

101. Q. *What do we pray for in the first Petition?*

A. In the first Petition, which is, (*Hallowed by thy Name*) we pray, that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all Things to his own Glory.

42 *The Assembly's Catechism*

Petition. Humble Request.

Hallowed. Sanctified or honoured as becomes the Name of God.

Glorifying God. See *Ans. 1.*

102. *Q. What do we pray for in the second Petition?*

A. In the second Petition, which is, (*Thy Kingdom come*) we pray, that Satan's Kingdom may be destroy'd, and that the Kingdom of Grace may be advanced, ourselves and others brought into it and kept in it, and that the Kingdom of Glory may be hastned.

Satan's Kingdom. The Dominion or Power of the Devil over Men.

Kingdom of Grace. The merciful Dominion or Government of God and *Christ* among Men.

Kingdom of Glory. The Dominion or Government of God among Saints in Heaven, especially after the Day of Judgment.

103. *Q. What do we pray for in the third Petition?*

A. In the third Petition, which is, (*Thy Will be done on Earth, as it is in Heaven*) we pray, that God by his Grace would make us able and willing to know, obey and submit to his Will in all Things as the Angels do in Heaven.

104. *Q. What do we pray for in the fourth Petition?*

A. In

A. In the fourth Petition, which is, (*Give us this Day our daily Bread*) we pray, that of God's free Gift we may receive a competent Portion of the good Things of this Life, and enjoy his Blessing with them.

A competent Portion. A sufficient Share.

The Blessing of God. The Favour of God, which alone can make the Creatures comfortable and useful to us.

105. Q. *What do we pray for in the fifth Petition?*

A. In the fifth Petition, which is, (*And forgive us our Debts, as we forgive our Debtors*) we pray, that God for Christ's sake would freely pardon all our Sins: Which we are the rather encouraged to ask, because by his Grace we are enabled from the Heart to forgive others.

106. Q. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, which is, (*And lead us not into Temptation, but deliver us from Evil*) we pray, that God would either keep us from being tempted to Sin, or support and deliver us when we are tempted.

Temptation. Any Thing that intices or persuades us to sin, or that diverts or discourages us from our Duty, or that becomes an Occasion of our offending God.

Support

Support and deliver, &c. Keep us from sinning when we are tempted to it.

107. Q. *What doth the Conclusion of the Lord's Prayer teach us ?*

A. The Conclusion of the Lord's Prayer, which is, (*For thine is the Kingdom, and the Power, and the Glory, for ever, Amen.*) teacheth us to take Encouragement in Prayer from God only, and in our Prayers to praise him, ascribing Kingdom, Power and Glory to him; and in Testimony of our Desire, and Assurance to be heard, we say *Amen.*

Conclusion. The Close or End.

Ascribing. Acknowledging as due.

Testimony. Witness.

Amen. A Wish and Hope that it may be as we ask.

The C R E E D.

I Believe in God the Father Almighty, Maker of Heaven and Earth : And in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried ; he descended into Hell * ; the

* His Soul continued in the State of the Dead, or separated from the Body.

third

third Day he rose again from the Dead, he ascended into Heaven, and sitteth at the right Hand of God, the Father Almighty; from thence he shall come to judge the Quick and the Dead. I believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and the Life everlasting. *Amen.*

The LORD's PRAYER.

OUR Father, which art in Heaven: Hallowed by thy Name. Thy Kingdom come. Thy Will be done on Earth as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever. *Amen.*

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